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Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1912.

6.

QUESTIONS OF THE HOUR.

FOR THE LIFE OF THE CHURCH.*

REV. S. G. SHAW, PH.D.

"Let Reuben live and not die; and let not his men be few." Deut. 33:6.

The last of the official acts of Moses is related in this thirty-third chapter of Deuteronomy. It is in many respects a pleasing thought that, after all he had endured at the hands of this oftentimes ungrateful and rebellious people, their great leader and law-giver could leave them with the words of blessing upon his lips. The event reminds us of one that took place more than two centuries before. Then Jacob on his death-bed called his sons together that he might tell them what would befall them in the days to come. Jacob said of Reuben the man, "Unstable as water, thou shalt not excel." Moses now says of Reuben the tribe, "Let Reuben live and not die; and let not his men be few."

Reuben did not excel. Some worthy deeds were done by him; but neither in learning nor wealth nor noble deed did he ever rise superior to his brethren. Reuben also lived, lived about a hundred and fifty years after the death of Moses; and the number of his men was not small.

**Sermon preached at Synod of Reformed Presbyterian Church in Morning Sun, by the retiring Moderator, Rev. S. G. Shaw, Ph.D.*

When the tribes came up out of Egypt, Reuben ranked sixth in the number of men fit for war; and later, in the days of Jeroboam II., joining forces with God and the half tribe of Manasseh, Reuben was able to take the field against the Hagarites with an army of over forty-four thousand valiant men.

Let us now consider this sixth verse in the light of a prayer for the continuance and prosperity of the ecclesiastical body which we represent. There are several points in which comparison may be fairly made between the tribe of Reuben and the Reformed Presbyterian Church.

REUBEN WAS ONE OF THE TRIBES OF ISRAEL.

I do not know that any Reubenite was influenced greatly by the thought that the future of the nation was bound up in the future of his tribe, so that if Reuben should die, Israel would perish. Still I can imagine such a sentiment, though unexpressed, having a place in the minds of some of the Reubenites. It was not impossible for tribal loyalty to go even to that unwarranted extreme. A fact that might have influence in this direction was that Reuben, being the first-born of Jacob's sons, had, by the law of that age, pre-eminence in his father's house. In like manner I may say that I do not know that any Reformed Presbyterian openly maintains that ours is the only church. In our "form of sound-words" we say that "The visible church is a society made up

of all such as in all ages and places of the world do profess the true religion, and of their children." Our Church covenant binds us to the same broad doctrine in the declaration, "Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name." Still it is possible for the narrower sentiment to have place in our minds. Denominational loyalty may go to that extreme, and although unexpressed and unacknowledged, be none the less an actual power behind the throne of religious thought and action. What, for instance, do writers mean when, after discussing matters pertaining to the Reformed Presbyterian Church which were not very encouraging, they comfort themselves with a Scripture quotation that has reference to the Kingdom of Christ? It would seem as if, in their thought, the two were in some way identical. They are not. There is no question as to the future of the Kingdom of Christ. It is increasing in power and glory every day. The facts forbid our saying the same about our Church.

As one among many churches, the Reformed Presbyterian must appear small, and not strong in worldly resources. Also, like Reuben, it is the oldest among the tribes, its history linking back without a break into the Second Reformation; and it is in a position to know the cost and the worth of truth. What can such a Church do? It can do what its founders thought it ought to do, "lift up a standard for the people." It does not take many to carry the flag. A battle scene comes before me. In it appears the long line of armed men advancing in the face of the enemy; but in front of these thousands I see here a group of three or four men, and a little further along a similar body. These are carrying the colors. There are

not many of them, but they are the bravest men in the army; and great disaster threatens when a standard-bearer fainteth. Speaking of our limited resources, I may say that the small church may be as strong as any in personal influence, and in the favor of God; and these count for more—far more—than worldly measures and worldly means.

IN THE SECOND PLACE, REUBEN WAS AN EMI-GRANT TRIBE.

It was a branch of that vine that God brought from Egypt, casting out the heathen of Canaan, that He might plant it in their place. The same may be said of the various churches of this country.

It was not long after the discovery of the new world that the old world saw the departure of many of her best people. Among the most intelligent and devout of these were our forefathers, most of them Ulster-Scots, many of them lineal descendants of those who suffered martyrdom because they would not forswear the Covenants or deny the doctrine of Christ's headship over church and kingdom.

They landed in St. John, New York, Philadelphia and Baltimore. Having established congregations in these cities, they journeyed westward; and presently we find in New Brunswick and Nova Scotia, in New York State, in Pennsylvania, and South Carolina, first praying societies and then congregations of our people. These beginnings were generally small, and their prospects far from encouraging, but the founders of our Church were not easily discouraged. They were persuaded beyond all question that the truth in their hands, so dearly bought, should not be sold for nothing. They were prospered. Help, when needed—and it was sometimes sorely needed—came from Scotland and Ireland.

A study of the conditions under which the Church lived and grew during those

early years reveals three contributing causes. The first of these was the unflinching loyalty to principle which characterized the men and women of that age; the second was the continuance of emigration, and the third the unsettled state of society. Men of conviction, strong men, determined men, have been leaders, have drawn others to them in all generations. Such were the men who laid the foundations of our Church upon the Atlantic seaboard. Now, look at the material which they had to build with, the second thing just referred to. Our Church grew then as a result of emigration. The Scotch and Irish churches continued to give up their best members to the work in this land. Splendid accessions those were, and the ingathering was not difficult. The third thing that I mentioned was the opportunity present in the unsettled state of society. An instance may make my meaning plain. We began work in Boston about the same time that the Presbyterians and the United Presbyterians did. The start was fair enough, for neither of the representatives of the three denominations had much more in the way of numbers or equipment than the others had. Our pastors in Boston now are surrounded by Presbyterian and United Presbyterian churches, well organized, strong, popular. These attract and gather in the Psalm-singing Presbyterians from the Provinces, and the work for us is a hundred-fold harder than it was. Similar conditions prevail over all our East country. It is out in the West and Northwest that we must look for an open field.

Consider now for a little present conditions. Emigration from the old country has ceased; therefore, our congregations in the East are not growing as they once did. Those in the West are doing better. Why? Because emigration from

the East continues; and just as the old country congregations were formerly depleted in order to found a Reformed Presbyterian Church in this country, so the stakes of our Eastern churches have been weakened in order to lengthen our cords westward. Home mission work in the West ought to be done. Now is the time. Our people are moving that way, the country is more or less unsettled; in a few years the conditions will not be what they are. A settled country means an end of emigration, and stronger, more popular churches in the field.

Of the vine from Egypt, the Psalmist wrote, "Thou causedst it deep root to take, and it did fill the land." See in these words the uncertainty connected with the emigrant church. Will it take root in the new land, and grow there; or will it merely live out the vitality that inheres in trunk and branch, and then wither? Brethren very near us ecclesiastically tell us that we cannot in this land and age build up a church modelled after the noble lines of the Scottish Kirk; that they made the attempt and failed. The problem is before us.

REUBEN OCCUPIED A POSITION OF MORE THAN ORDINARY PERIL IN CANAAN.

The position of the other tribes was not any too safe, but God had chosen for His people the safest of all lands. Fortified on the north by the Lebanon mountains, on the south by the desert of Kadesh, on the east by the Jordan, and on the west by the Mediterranean, it would seem not difficult to turn back any enemy who might attempt to invade the land. But Reuben was not thus walled in. Together with God and half of Manasseh, this tribe settled on the east of the Jordan. It appears that during the journey through the wilderness, the herds and flocks of Israel had very largely come into the possession of the two and a half tribes. The

country on the east of Jordan was a well watered, natural grazing ground of practically unlimited extent; whereas that on the west was rich in grain fields, vineyards and olive groves. These facts explain Reuben's choice of this side of the river. Separated thus from the great body of his brethren and from the sanctuary of God, and with no protection from the attacks of enemies from the farther east, it seems no wonder that Reuben suffered.

The position of every Christian church is one of danger. The spirit of the age is contrary to godliness. Irreverence, lawlessness, unbelief prevail everywhere. New and promising efforts are being made, but very little of permanent worth is being accomplished. I hardly need to say that our Church is more exposed than others. It must be evident that our distinctive principles have brought us into distinctive difficulties. It may be well, however, to add that this is due in great measure to the fact that other churches have fallen back and left us in the forefront, rather than that we have of ourselves sought this distinction. It seems that as the years go by we are becoming more and more isolated and imperilled.

During these later years two strong bulwarks have been removed. There was a time when the Reformed Presbyterian Church was thought of as standing in a class by itself; when, if not the only true Church of Christ, it was pre-eminently *the* Church for our people, so that one born in it greatly endangered his spiritual interests by leaving it to unite with another. While this belief prevailed, while it was at least implied in the preaching of our ministers and accepted by our people; while our members were disciplined for "occasional hearing," and the course of those who left the Church was denounced in no uncertain terms, our

Church occupied definite ground, the statement of her relation to other churches was easily understood, and the results to the denomination were good in a way and for a time. We seem to have quite abandoned this idea. Members and even ministers may leave us without fear of censure, or even adverse comment. So this defense is gone. Again, there was a time when the relation of our Church to the United States Government was definite, and readily comprehended. Our ministers, some of them at least, preached and our members believed, that we should have nothing to do with it. There were some who refused even to speak of it as *our* government. There were some who contended that it was wrong to fight for the Union, seeing that its preservation involved the preservation of the Constitution. 1889 and the years that have followed have seen great changes in the sentiments and actions of our people in things civil. Now it seems to be the general understanding that we are justified in taking part with the Government as far as we can; and may vote not only for amendments to State constitutions, but also for any measure in the way of reform or the continuance of righteous laws, provided that no actual oath to support the Constitution is required. Thus a second defense in which we trusted has been removed. Is it any wonder that reverses have come? No, the wonder is rather that the Church exists at all.

IN THE FOURTH PLACE, REUBEN HAD ITS OWN TRIBAL DISAGREEMENTS.

This fact is set forth in the Song of Deborah. "For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheep-folds to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart." Zebulon and Naphtali were at war with Sisera, and needed

help; but Reuben failed to go to the relief of his brethren. The reason may have been that the Reubenites were not of one mind. They were divided in counsel. Some thought that they should respond to the call that had come to them from their brethren in the north, but others thought not. And while they debated, the battle was fought. The hesitant, vacillating disposition that is seen in the man Reuben reappears in the tribe, and weakness is the result.



REV. S. G. SHAW, PH. D.

There have been divisions in the Covenantant Church all along. We know what disasters followed the contention at Bothwell Bridge, and we must not shut our eyes to the fact that the like cause has resulted in a like effect time and time again in our history. We were weakened in the presence of the enemy in 1788, when the Associate Presbyterian Church came into being; again in 1833, when our New

Light brethren went out from us, and once more in 1891 when we lost heavily to other denominations. We have been divided on the Deacon Question, the Soldier's Oath, and National Reform. I am satisfied that upon every one of these most unhappy occasions there have been great thoughts of heart.

Reuben, in its exposed situation, should have vigilantly guarded against everything that had even the appearance of this evil, in order that the united wisdom of its statesmen might ever prevail in the council chamber, and the consolidated strength of its tribesmen might invariably meet the enemy on the battlefield.

There is no need for me to apply this thought. The spirit of division is a root of bitterness that has often troubled us, a traitor in the camp that has many times delivered our strength into captivity. A force that is none too strong, all being in line, might almost as well surrender as begin to strive one with another in the presence of the enemy.

REUBEN WAS NOT IMMORTAL.

No matter how men may have understood this verse, or what visions the dreamers in Reuben may have had of the future of the tribe, after events prove that even the petition of Moses, "Let Reuben live and not die," was no assurance of perpetual existence. Reuben was one of the first of the tribes to be taken captive, to be scattered and lost forever.

There is place for the thought that the Reubenites entertained the belief long current in Israel, that, no matter what fate might befall other nations, the Covenant Kingdom was safe. Our Saviour warned the Jews against this false security, telling them that they were not essential to the outworking of God's plan for the world; that He was able of the very stones of the street to raise up children to Abraham. Still this old belief pre-

veiled, and still clinging to it, Israel went down to national death.

A similar pious infatuation dwells in the hearts of some of our people. Unexpressed, it may be; disavowed if too boldly asserted, it may be, but nevertheless there; apparent in the writings of a few, the only satisfactory explanation of the inactivity and indifference of many. No, by no means. The Reformed Presbyterian Church has no perpetual lease of life. It is not necessary. Then there is the sentiment more openly set forth that all we have to do is to be true to our principles. Now, there is a way of explaining this statement that makes it worthy of acceptance; but another way that renders it utterly misleading. If by "our principles" we mean all that God has revealed to men bearing upon Christian faith and duty, well; but, if we mean our distinctive principles, omitting or regarding as of minor importance the much larger body of doctrine that we hold in common with other churches, we are grievously at fault. It stands to reason that the position of a witnessing church is not one of safety, but of extreme danger. We have compared it to that of the color-sergeant, in the hottest of the fight and unarmed—both hands holding up the flag.

Now, what are the facts bearing upon the continued existence of the Reformed Presbyterian Church? Some years ago a good woman, I think she hailed from a congregation here in Iowa, wrote, "Is it not sad enough to break one's heart, this dying by inches of our beloved Church?" "Dying by inches!" Worse than that. The statistics of the last ten years show that our Church in America is declining at the rate of two average congregations every three years. If we go back ten years further matters appear worse instead of better. In 1890 we reported 11,289 members; last year 8,808, a falling off of

2,481. In our finances the showing is better. Our members are contributing about \$9 apiece more than they did ten years ago; but in this connection it must not be forgotten that we have a growing list of congregations needing help, and over \$5,000 more given for their relief last year than was given ten years ago. The question might be asked if our Church has not now about reached the limit of her practical ability in the matter of giving. I said, "practical ability," not theoretical. It must be admitted without question, I think, that a declining church cannot continue a policy of expansion indefinitely.

"Let Reuben live and not die." The mission of the Reformed Presbyterian Church is far from being accomplished. Her testimony is needed, as it has never been before in modern times. Not as it relates to the crowning doctrines of Christianity, our distinctive principles, merely; but concerning the most fundamental doctrines of revealed religion, the divinity of Christ, salvation by faith, the inspiration of Scripture, the being of God. I am satisfied, too, that we have the good will of many brethren. There is not a godly man or woman in any of the evangelical denominations who knows what Reformed Presbyterianism really is, but would be distressed at heart to hear of the passing of the Reformed Presbyterian Church.

**IN THE SIXTH PLACE, REUBEN SHOULD BETIMES
HAVE TAKEN ACTION LOOKING TO
SELF-PRESERVATION.**

This primal law, which we justify in its operation in the natural world, we must not repudiate when we come to organizations of men, provided always that the organization had a right to an existence at its beginning, and that the object which called it into being has not yet been attained. Both these conditions were doubt-

less true concerning Reuben, and the tribe would have been justified in looking after its own welfare. I have used the word "betimes" because there came a time when its doom was sealed, and even the wisest and most valiant effort would have been in vain.

If we ask what Reuben should have done when threatened with extinction, the answer comes readily. Two ways to probable safety were open. The tribe might have left its exposed position on the east of the Jordan, crossed the river, and found a home among the other tribes of Israel. The other way was by tribal reformation, by returning to righteousness and to faith in God. God was the same as in the days of old. Jacob and Abraham had been preserved and prospered under conditions as unfavorable as those that brought Reuben low. Reuben's future, we may say, was in his own hands. And we can see how this tribe might have lived to welcome the Messiah at His coming, and might even now be a power for good in the Christian world.

It has been suggested to us more than once that we abandon the advanced position that we occupy, and as a denomination unite with some other Church. This suggestion has come, I believe, from honest men, who made it, thinking that such a union would be of advantage to both churches. Will you allow me to say that such a closing chapter in our Church history would not be of all things the most disgraceful? I can foresee an end less honoring to God and less honorable in the eyes of men. During the Synod of 1891, Dr. McAllister said that if the Reformed Presbyterian Church must go down, he wanted it to go down while he was still holding the flag. I want to say that, in my opinion, no such heroic ending awaits the Church. The poet has written, "Many a Sarmatia has fallen un-

wept, but none without a crime." "*None without a crime!*" I have been in the cemetery of dead churches, and here are some of the inscriptions that I found: "Cut down as a cumberer of the ground." "Grievous wolves entering in destroyed this flock; also of their own selves, men arose speaking perverse things and drew away disciples after them." "By biting and devouring one another, these were consumed one of another." "They made me keeper of the vineyards, but mine own vineyard I did not keep." Thus I have been instructed concerning the fate of congregations and denominations. I have not yet seen an epitaph testifying that any church perished on account of its loyalty to the banner which God gave to be displayed because of the truth.

You do not like the idea of our uniting with another Church. Neither do I. There remains the other course that I spoke of in the case of Reuben, wise, energetic, immediate action toward the saving of the Church. Let Synod hold a special conference on this subject. Synod might make the necessary arrangements and adjourn to meet in 1914. Our annual meetings cost in one way and another not far from \$6,000. By meeting once in two years a substantial saving would result, and some of us believe no harm would be done. The Methodist Church holds its General Conference every three years, the Protestant Episcopal Church holds its General Convention every four years, and the Reformed Presbyterian ought surely to exist having biennial meetings of its highest court. It might be well for Synod to do something in the direction of curtailing the work of the Church. Our Theological Professor once said to us, "Gentlemen, you can't do all the Lord's work." That remark is as true of churches as it is of men. It seems evident that we cannot fully man the mis-

sion fields that are opening up before us, and at the same time do the work that we ought to do at home, the work that must be done at home if we are to continue doing anything in other lands. Three men graduated from the Seminary this year, with work enough for thirty within our bounds in the United States and Canada. Can we afford to offer the National Reform Association the services of more than one of our pastors? Might not our two lecturers on Witness Bearing do a better and more enduring work in the pastorate? How would it do to dissolve the Committee on Temperance, and drop this collection from our list? Would it not be wise for both the college and the seminary to make their outlay fall within their own particular income? A word might be spoken to the Presbyteries. Let these adopt as a standing policy to have every congregation under a pastor, and every licensed minister doing full service. Our Home Mission Secretary is advocating an aggressive effort in the field in which he is laboring. He is right in this, but put at his disposal a band of men whose hearts God has touched, that as he goes about gathering up the beginnings of congregations he may leave behind him in every place one who will continue the work. Regina should have had a pastor a year ago, Content five years ago. We must not, however, neglect the small congregations in the old fields. for what may prove in the end nothing better. Presbyteries should concern themselves for the sustenance of our cause by means of a pastor and a suitable church building in every place where we have a foothold. It is not the will of our heavenly Father that one of these little ones should perish. Let the term "provisional pastor" be substituted for "supply" and "stated supply," and whenever a vacancy occurs let the

Presbytery place an accredited laborer in charge immediately. We have too many unemployed laborers; a word to them might not be out of place. An officer during a battle found a soldier wandering about in the rear, and asked him the reason. The reply was, "I can't find my regiment." The officer said, "Fall in anywhere; there's fighting all along the line." To the discouraged prophet in Horeb God said, "What doest thou here, Elijah? The Church would surely be more likely to live if every man were at work somewhere, and there is no cure for despondency to be compared with active service.

So much for works. Faith is another essential—faith in our principles, in one another and in God. Faith in our principles will make us strong. Faith in one another will result in unity and will bring us the blessing spoken of in the one hundred and thirty-third Psalm, which means the anointing of the Holy Spirit, and life that never ends. Faith in God will clothe us with divine efficiency. You may have heard the story that is told of Paganini, a famous violin player of many years ago. He was to play before a great and critical audience; and here is an account of his performance:

He shambled awkward on the stage the while

Across the waiting audience swept a smile.
With clumsy hand when first he drew the bow,

He snapped a string; the audience tittered low.

Another stroke, off flies another string;
With laughter now the glittering galleries ring.

Once more, a third string snaps its quivering strands;

And hisses greet the player as he stands.
He stands, the while of genius unbereft;
One string, and Paganini left.

He plays; that one string's daring notes
uprise
Against that storm as if they sought the
skies.
The music awes, the audience bow,
And they who erst had hissed are weep-
ing now.

We may be imperfect instruments, im-
perfect as a violin with only one string,
and the world may laugh at us; but if
God makes use of us, if we are in His
hands, let the world laugh, but let it wait
—wait till the end, till the curtain falls
and the lights go out.



SUN YAT SEN, M. D.



YUAN SHIH KAI, PRESIDENT
OF THE REPUBLIC OF CHINA.



Happiness may fly away, pleasures pall or cease to be obtained, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of Him is never rejected.—*Froude*.

NEWS OF THE CHURCHES.

ABROAD.

COMMITTEE ON FOREIGN MISSIONS.

We have examined the annual report of the Foreign Mission Board, and find from beginning to end the note of triumph. The Church will re-echo their sublime confidence in the royal supremacy of the reigning Mediator, Who can use the war between Turkey and Italy, and Who can overrule the revolution in China, which resulted in the abdication of the Manchu dynasty and the establishment of a free constitutional government, in breaking down the barriers, that the gospel may have free course and His name glorified.

It is an open secret that the Powers of Europe regard Turkey as the key to their peaceful relations. And *there* the Church's Head has placed a band of His witnesses to His regal claims. China contains one-fourth of the world's population, and the Flowery Kingdom is to set the fashions for the Orient. And there the King of kings has placed another band of His faithful and true witnesses. And when the time comes for the way of the kings of the East to be made manifest, and the reconstruction work begins, the Covenanters will be there with the Scriptural model of the true Christian Church and Christian state. So we see that the exalted Christ selects the field, calls His agents, clothes them with His strength, sends them to their place of service, superintends their service, and accomplishes His purpose by them.

The reference in the report to the lack of consecrated funds to support the work, and the scarcity of volunteers to reinforce the work, accentuates the need of prayer

that our blessed Lord would pour out upon His people the Spirit of all grace. For we may be sure that when we "pray for the Spirit and in the Spirit," our prayers will prevail and the Lord of the harvest will push out laborers into the harvest, and He will also pour out upon the Church the spirit of liberal, glad and self-sacrificing giving. When we consider that our missionaries take men, women and children in their native heathen condition and wash and clothe and heal their unkempt and diseased bodies, educate them intellectually, morally, socially, domestically, commercially, teach them the way of eternal life, and wrestle with them in prayer to God until Christ be formed in their hearts the hope of eternal life, we can in some measure appreciate this item in the report. that our missionaries have added during the year fifty-four native communicants, and have about one thousand young people under daily instruction.

It is gratifying to note that the one great object kept steadily in view is the salvation of their immortal souls by the preaching of the Cross of Jesus Christ. And to think of a congregation of Greek-Ansairyeh Covenanters in Latakia field, another such Covenanter congregation of Greek-Armenians in Mersina, Asia Minor; another such Covenanter congregation of Greek-Armenians in Larnaca, Cyprus, and another such Covenanter congregation of Chinese in Tak Hing Chau, all partaking of one bread, representing Christ's body, and one cup, representing His blood, in common with ourselves, we cannot help saying, "This is the doing of the Lord."

Your committee would put on record its high appreciation and admiration of the work done by the Board during the past year, and especially would we put on record the unsparing devotion of the corresponding secretary, who not only for the past year, but for thirty-two years has given his time and strength and thought and soul in self-sacrificing devotion to the cause of these foreign missions for Christ's sake.

Also we would make mention of the courage and endurance of our missionaries in China during the unrest incident to the disturbed condition in the field. and express our sympathy with these missionaries and the converts who have so nobly suffered.

We recommend:

1. That the appeal of the Board for additional missionaries be commended to the Church's most favorable consideration, and that the pastors and sessions be counseled to encourage their young people who have the gifts and call to this service to prepare themselves for this great work.

2. That this Synod hereby recognizes the untiring and efficient services of Rev. R. A. Blair during the past three years and extend to him our most sincere thanks, and pray that upon him and his family God's special blessing may continue to rest.

3. That Revs. F. M. Foster and J. C. McFeeters, whose time has expired, be elected their own successors. And that Rev. F. M. Wilson, Mr. R. J. Bole and Mr. S. R. Boggs be appointed to take the place of Revs. I. A. Blackwood, W. M. George and J. C. Slater.

4. That prayers and intercessions for these missions be made continually in the closet, at the family altar, in the social prayer meeting, and in public worship.

5. We earnestly recommend that the

missionaries, especially the ministers designated to this work, give most earnest and faithful attention to the raising up and training of a native ministry, and that the Church be implored to be in most earnest and continuous prayer for the outpouring of the Spirit of God upon this department of the work. And furthermore, that earnest prayer be made for the converts and members of the Church and their families on the various mission fields, that they may be strong in the Lord, and that soon a self-sustaining and strong native Church shall be built up.

As a nation at war will requisition all its resources in the emergency of strenuous campaign, so the Church. in the present pressure of the holy war which the Captain of the Sacramental host is conducting in all the nations, lays upon Reformed Presbyterians the obligation that the crisis of the conflict involves. "Who knows whether we have been called to the Kingdom for such a time as this?"

8. That the Foreign Mission Board be instructed to arrange for a conference on foreign missions on Friday evening during the next meeting of Synod.

(Signed)

J. M. FOSTER,
A. A. WYLIE,
J. D. EDGAR,
GEO. C. ROBB,
THOMAS BOGGS.

REPORT OF FOREIGN MISSION BOARD.

The Lord reigns, and from His place in the midst of the throne, overrules all social and political movements for the glory of God in the conversion of redeemed souls and the ultimate establishment of Christian principles in society.

Both in the Levant and in China war has been a disturbing element in our foreign missionary fields. The movements

of the Italian navy in the Mediterranean did not directly interfere with the work in Turkey, but our representatives would not have been surprised at any turn of events, while the ignorant people, remembering the Moslem uprising of two or three years ago, were naturally, in common with the inhabitants of other coast towns, in almost constant unrest and fear of fancied acts of hostility. And the unlooked-for bombardment of Beirut was not calculated to allay anxiety. But the foe was restrained. In China, however, the revolution made it necessary for the missionaries to close the schools at Tak Hing and Do Sing, and seek refuge themselves from brigands, who were emboldened by the disturbed condition of the country to leave their dens to rob, and, if necessary to accomplish their purpose of robbery, to kill.

Some, we have heard, are disposed to interpret the enforced suspension of work on the West River as a providential indication that we should withdraw from the work abroad and concentrate our efforts on missionary and reform operations at home. No wiser answer can be given to this suggestion than that of Samuel Rutherford to a little congregation in Scotland that, completely disheartened by persecution, wrote to him for advice as to whether, under the circumstances, they should give up: "So long as there is any of the Lord's lost money in your town, He will not put out the candle." Better quietly to wait and watch the unfolding of the divine plan in the war. To use the illustration of Dr. Samuel Harris, in a lecture delivered in 1870 before the students of Andover Theological Seminary, on the "Characteristics of the Growth of Christ's Kingdom": "As the lictors with axes and staves went before the Roman consul to open up a way for him, and to enforce his commands, God, in His Prov-

idence, compels princes and all secular agencies to open the way for Christian truth." Certainly it is an encouraging fact that the leading figures in this Chinese revolution are either the avowed followers of Christ or in full sympathy with the principles of Christianity. Such men as Sun Yat Sen, provisional President of the new republic, who was converted when attending school at Honolulu, confessed the Saviour in baptism on his return to South China, contrary to the entreaties and threats of relatives and friends, and has borne reproach and suffered worldly loss in maintaining his loyalty to Christ. And his friend Yuan Shih Kai, in whose favor he resigned the presidency, a man who, nominally a Confucianist, has often shown his appreciation of the character of Protestant missionaries by inviting them to positions of trust and responsibility under his control, and who, when invited to a Thanksgiving service, charged his messenger to say to the missionaries from whom the invitation came, that, while he could not be with them, they might be assured that the principles they represented were the very principles that he hoped to see wrought into the government of China.

A barrier in the way of progress far more formidable than political disturbances is the obvious lack of interest in the Foreign Missions at home. A close observer, who has been visiting the congregations and seeking to awaken the Church to a sense of its responsibility, has pointed out that, while in some places there is great enthusiasm, there is none in other places, many members not knowing even the names of the missionaries or the scenes of their labors. But it is not necessary to visit the people to be assured of this. One only requires to examine and compare the official statistics of the Missions for three or four years,

as published in the Minutes of Synod, to find that two-thirds of the congregations are contributing about the same each year, though there is an immense enlargement of opportunity. Of course, we refer to the churches as organizations, for there are everywhere individuals who are constantly increasing their offerings, and but for these faithful stewards of the Lord's property, the work that He requires of His professing people could not be carried out. It is not simply our judgment, but the conviction of thinking men on the Boards of all denominations, that to secure satisfactory results abroad, care must be taken to strengthen the home base.

Repeated calls for volunteers—ministers, physicians and experienced teachers—to fill important positions meet with no response. All who read the story of the Titanic disaster were distressed at the loss of life, and merchants gladly contributed thousands for the relief of suffering survivors; but there is neither money nor men to save the multitudes that are dying every day, without hope, in the fields for whose evangelization we admit that we are responsible. Until the Spirit is poured out from on high in Pentecostal plenitude and power on the home Church, converting its ministers and members into men and women of fully surrendered lives, there will not be enough laborers to man the foreign stations. Until we learn to pray, not simply for, but in the Holy Spirit, the Lord of the Harvest will not raise up and thrust out men to gather the harvest. He has the same compassion on the multitudes that He sees perishing in our chosen territory in the Levant and in China as when He lamented the condition of the lost around Him during His earthly ministry, and He has the same power to save that He manifested then, but He waits for prayer. When the Cov-

enanter Church is seen on its knees and is heard saying, "I wait for the Lord, my soul doth wait, and I hope in His word," then will come to us the salvation and the power and the kingdom of God and the authority of His Christ.

DEPARTMENT OF PREACHING AND SCHOOL WORK.

Syria.—In marked contrast with the seeming indifference in the home Church is the persistent and self-sacrificing activity of its representatives in the foreign fields. Certain features of the work in Northern Syria challenge attention: The attendance at Sabbath and midweek services is so largely increased by the presence of persons not in membership that it is often difficult to provide seats for the congregation; there are 275 communicants, 24 added during the year, showing, after deducting a loss of 18 for various reasons, a net increase of 6, larger probably than in a majority of the home congregations, and the Lord's Supper was administered twice at Latakia and once at Bahamra, Gunaimia and Inkzik. There is a fair prospect of having some native ministers, as the student who has been pursuing his studies under Dr. Stewart and is said to do his work with precision and clearness, far above the average here, will be ready for licensure in the summer; and another, with the ministry of the gospel in view, has been taking the course in Church History, and has gifts that promise well for the future, and a third young man is now asking to begin in the fall. There were 103 pupils in the boys' school, 43 of them boarders, one a member of the Church at Suadia, who was graduated this year, well advanced in English as well as in Arabic, and another, a Moslem. There were 78 pupils in the girls' school, 38 of them boarders, a smaller number than in former years, for two reasons: first, an effort to reduce the number entirely dependent on the Mis-

sion for support, and, second, a refusal to take pupils from places where there are day schools until they have made a certain degree of progress under the village teachers. "Heretofore," continues the report, "it has been the constant endeavor to train pupils in the truths of the gospel, and impress upon them the personal acceptance of these truths, and the need of practical application in their lives."

Rev. S. Edgar, who had charge of the work at outstations, and has traveled about a thousand miles in doing it, writes: "The past year has been one of promise and encouragement in our work among the Fellahin. Four schools have been opened in places long closed to school work, Bahamra and Eldainey, where we have two good teachers and good attendance, an index, we trust, of greater things to be in the years to come. The work has not been without its hindrances. One school was closed because of the indifference or unwillingness of the people to fulfill their promises, and two others through complaints of disaffected persons to the government. Some of the teachers have been cited to appear before the governor; but, when the people in a village are agreed in favor of the schools, there is no interference. In all we have now 12 schools outside of Latakia, with an attendance of about 300 pupils, all schools for boys, the Fellahin having not yet waked up to the need of education for girls. The only school for girls outside of Latakia is in Gunaimia, an Armenian village," in which the Board wishes to station an ordained minister. In all of these schools the teachers conduct Sabbath schools, and so "the children have a living example set before them of the day of rest given by the Lord for worship and service. It is a matter of great interest to us all to hear the Fellahin re-

questing teachers, and we had as many as six requests this winter, which had to be laid on the table because we did not have the right kind of teachers to place in these villages. We would not like to say that all these requests for schools indicate that the Fellahin are ready to accept the gospel, or are craving for it, or that they want to give up their heathen ways; but we do know it gives an opportunity for planting the word of God. This sowing is surely a great privilege and the real work of the Church. To get hold of the rising generation is in the minds of all experienced workers far more useful than trying to draw the old away from their former ways."

Miss Wylie, who was sent out after her brief furlough to act as city visitor, is much encouraged. The field report says that since November 1, 1911, visits have been made to 279 homes, and the Scriptures read to 423 persons. There are also social visits in which an effort is made to direct the conversation to something useful, such as the duties of mothers, news of the day, and the labors of good women in Christian lands. Every effort is made to loosen bigotry and superstition, and dispel prejudice.

Thus, as Dr. Stewart remarks, our sphere of influence is slowly but surely widening.

At Suadia there should be a resident minister and a physician, and the ministers and doctors in the membership of the Church should carefully consider its claims. We transfer to this report a few items of special interest that appear in a recent letter to the Secretary: There are about 150 boys and girls under instruction, the most of them from the Greeks. There would be many also from the Fellahin, only the Sheikh forbids their attendance. One of the three male teachers is an evangelist, who, besides con-

ducting Sabbath services and the weekly prayer meetings, spends half a day in the school teaching the higher branches and also the Bible lesson to the advanced classes. The Bible woman is at present in charge of the girls' school, but only until a suitable teacher can be secured to fill the place, when she will return to the work among the women, that important work that the late Miss Cunningham ever carried so closely to her heart, and ever kept before the throne.

The Lord's Supper was administered once, preceded by a week's evangelistic meetings, family visitations and house-to-house prayer meetings in the evening.

The Sabbath school has an attendance of about 100 boys and girls. When we remember that at first the Suadia people were afraid to trust their children in our schools, then look at this attendance today, we can see the effect of faithful sowing and fervent prayer in the now wide open door.

It is not saying too much for Suadia when we say that a physician who understands the purpose of medical missions, and who has his heart in that work, will find a field here that will call for all his powers. The field is no narrow one, but one that shall present constant claims for sacrifice and service in every direction. We trust that the Lord will soon send two consecrated men, who shall carry on the work with the same zeal and faith that distinguished the lives of those who labored here in the past.

Asia Minor.—In Asia Minor, as in Northern Syria, the work has taxed the strength of our missionaries to the utmost, and the letters from the field contain items that call for special thanksgiving to God. Rev. R. E. Willson, who was alone during the winter, and is still occupied with the study of the language,

has been able, with the assistance of the two evangelists, to keep up the preaching services on the Sabbath with a good measure of regularity, but he writes: "We are not yet able to record any great spiritual awakening for which we have been sincerely praying and which we sorely need."

The Lord's Supper was administered at Mersina, December, 1911, when there was an accession of five, four on profession of faith and one by certificate from Antioch. The services were in charge of Dr. S. H. Kennedy, of Alexandretta, who kindly came to the assistance of Mr. Willson on that occasion. There are now 91 communicants in the field, a net increase of one.

Mr. Willson reports some encouraging features in the work at Tarsus: Large attendance at preaching services on Sabbath morning, not infrequently more than 100 present, these including representatives from nearly all the different sects, and evidently an inquiring attitude among many who attend, which is doubtless largely due to the evangelist, who is "instant in season and out of season." The reading room is described as a "dispenser of blessing," and, in the opinion of the evangelist, an important factor in the work. Many are willing to buy books, and those who buy come from many different parts of the country. In the school, as in former years, a large proportion of the pupils are Fellahin, 24 out of 63 girls and 23 out of 43 boys. It is a cheering sign of the times that in a Fellahin village not far from Tarsus a school for boys was opened by one of our members who lives in the vicinity, and it was started at the request of the village authorities, and they were anxious that provision should be made for their girls. The only limit to this kind of work seems to be the lack of suitable teachers.

There were 38 pupils in the boys' school

at Mersina, 27 of them boarders, representing six religious sects. Speaking of an effort to increase tuition fees, which amounted this year to about \$250, Miss Elma French, who is in charge, remarked: "It took much insisting to persuade the people that they could pay even that amount, and it took many a dun to get the money even after they had promised to pay it." One incident that Miss French relates will attract the attention of all who are sufficiently interested in foreign missions to read these official papers, when printed for the information of the churches: "There has been a better spirit among the boys this year than last year, and we believe it is largely due to a prayer meeting which they held every evening just before the time for the regular evening prayer and the study hour."

Miss Evadna Sterrett, now senior missionary at this station, begins her letter with these words: "Education becomes more fashionable as time goes on, but the class of people who patronize our schools do not value it highly enough to pay any great amount toward securing even a very common education for the daughters of their households."

In the school are 53 pupils, 32 of them boarders, representing four religious beliefs, and the tuition fees were only about \$237.60 with about \$13.20 for books. We recommend the young people of the home churches and their teachers to note the familiarity of the pupils with the Bible, and the pleasure with which they voluntarily combine prayer and fasting that they may have something to give for the relief of others. Details will be found in Miss Sterrett's statement, which will be published in *OLIVE TREES* with other field reports. With regard to her pupils, Miss Sterrett has this to say, and it is certainly worth recording: "The girls are not as

serious and thoughtful as one could wish, still in incidental ways we sometimes hear of testimony bearing. Some whose parents cannot read, entertain them by reading from the Bible. Others read and tell stories to their Fellahin neighbors."

Cyprus.—There has been no increase and no decrease in the membership of the Church at Cyprus. The communicants enrolled are 27. The gospel was preached regularly and the Lord's Supper administered both in Larnaca and Nicosia during the year. Licentiate Demetriades seems to have rendered very efficient service during the winter. He is said to have prosecuted such a vigorous and successful campaign against immoral houses opposite our church in Nicosia as to win for himself the hearty commendation of Judge Holmes, and his report for one month is given as a specimen of his evangelistic work: "During March I had the opportunity to visit 33 houses and 70 shops. I spoke the Word of God to 202 Greeks, 149 Mohammedans and 80 Armenians."

The official report is largely taken up with the story of the boys' school, which will be read with gratitude and pleasure by all who are interested in the work on the island, and we ask for it a careful perusal. The new building cost £2100. Deducting £1400 received from the Peponiades estate and £250 derived from special donations and tuition fees, there remains a debt of £450, which is to be paid out of future tuition fees. It is hoped that generous friends of the Mission will not let Mr. McCarroll wait for three or four years for tuition fees to pay this small debt on a building which is spoken of everywhere as the finest structure in Larnaca, and one of which the Mission may justly be proud. At the opening of the building, we are told the

English officials of Larnaca were present and appropriate addresses were made by Commissioner and Judge, as well as by leading representatives of the Greek and Turkish communities. The growth of the school work, both in the number of pupils and in efficiency, is most remarkable under the circumstances: 90 pupils and \$825 in tuition fees, as against 60 pupils and \$650 in tuition fees a year ago. And the opposition on the part of the Greek Bishop has signally failed to retard its progress. The enforced retirement of Rev. J. D. Edgar last spring, removed from the teaching staff a man who had proved himself specially qualified for the position. Fortunately Dr. McCarroll, who left America last autumn to resume professional duties in Nicosia, was willing at a personal sacrifice to remain in Larnaca and assist in the school. Repeated calls for a teacher, a college graduate, to take this place for a term of two or three years, have met with no response, only because the young men of the Church do not realize that the position the Board offers in Cyprus would be a better preparation for their life work than any post-graduate course.

China.—Notwithstanding the revolution in China and consequent lawless condition of the country, the Mission is able to report good results of their labors. Sabbath services were held regularly at Tak Hing and Do Sing until the missionaries were advised by the U. S. Consul to go to the coast for safety, and the Lord's Supper was administered twice. There was an accession to the native congregation of 20, from which six deaths have to be deducted, leaving a net increase of 14. Five were added at Do Sing during the year, and one death, making a net increase of 4 and a total membership at both stations of 163.

As to the spiritual condition of the converts, Rev. J. K. Robb has this to say: "While progress has been made that gives us reason to look forward in hope, we feel that not all has been accomplished that we had hoped for. There have been other hindrances than the revolution. Some of our people, like those of whom our Lord spoke, are seeking the loaves and fishes, apparently more intent on obtaining all possible benefit for themselves by their confession of His name than they are to serve and honor Him. The grace of Christian giving, while showing marked development in individual cases, is not making that progress in the mass of our members that we should like to see. Very imperfect conception of Christian life and duty is often manifest. - - - On the other hand, the political disturbances of the last three months have served to bring to light at times a faith that is really triumphant, and a devotion to principle that is truly heroic. Some at least of our people have learned that a Christian cannot afford to compromise with evil, and, in the face of personal danger, have steadfastly refused to have 'fellowship with the unfruitful works of darkness.' Such fidelity cannot pass unnoticed, and the power of the gospel, so manifested, cannot fail to make itself felt in the lives of those who have been eye witnesses of it."

Dr. A. I. Robb's time was occupied in superintending the work of the five chapels and in the training school, where there were five students under instruction, one of whom died September 13, 1911, one who, as Dr. Robb says, "had suffered much of persecution and disappointment for the name of Jesus, and his bodily sufferings were such that the end was as a glad release." In the statement of our senior missionary will be found much interesting information in regard to his

movements and the work at outstations.

Miss Dean's report of the girls' school is full of touching facts, which the friends of the Mission will read with earnest prayer that the school may have ever widening success, and that in the hour of peril the pupils, Christian girls, who have had to flee from their homes at night to the bushes or caves in the mountains to escape kidnappers, and sleep in safety, may be under the overshadowing presence and kept, during these testing experiences, in perfect peace. The source of their strength and comfort is to be found in an incident that we transfer to our report. Speaking of the necessary enlargement of a building, originally intended for only 25 pupils, to accommodate 40, Miss Dean says: "The attic was pressed into service for bedrooms for the older pupils," and then she adds: "One of these attic rooms turned out to be in truth 'an upper room,' for it was there that a few of the girls met for special prayer every evening after the regular worship in the study room below."

Equally instructive and encouraging is the report of the woman's school. Dr. K. McBurney, who is in charge, has much to say that will call for gratitude and praise for the opportunity thus afforded of reaching the women with the gospel of light and life.

Before the lawless condition of the country made it necessary to dismiss his school and send the pupils home, Mr. Kempf reports an enrollment of 42, their age ranging from 9 to 29. "The oldest boys," he says, "in addition to their regular studies, spent from one to two hours in teaching small classes of the lowest grades under my personal supervision. - - They are earnest Christian young men, and our desire is that they may give themselves to the work of teaching and preaching the word of life to their own

people. The claims of the gospel ministry and the privileges and opportunities which would be theirs as messengers of the gospel are often presented to them, but the final decision must be left with themselves. May they be given wisdom and direction from on high to choose the work for which, in the sight of God, they are best fitted."

Dr. Wright, who superintended the colportage, records sale of 1,800 portions of Scripture, 138 New Testaments, 4,000 tracts and 18 Bibles; and 200 portions were given away. When the revolution broke out, books were furnished to church members who wished to sell during their leisure time, and there is promise of good results.

Rev. E. C. Mitchell closes a detailed statement of the work at Do Sing with these words: "This first year has been in some respects encouraging. Five heard the pleading of the Holy Spirit and accepted Christ as their Saviour. Others heard the gospel, and, as we have reason to believe, went away thinking. On the other hand, we have not been without discouragements. The chief of these is that we have been compelled to leave our station and our work is at a standstill. But we have done the best we could. The work is the Lord's and He can manage the results. We can wait on Him, and He will open up the way before us."

On Friday, March 22, 1912, Dr. A. I. and Rev. J. K. Robb, with their families, and the Drs. McBurney returned to Tak Hing, exactly four months from the time they left last fall. Mr. Kempf expected to follow in a few days, with the intention of opening a day school. For the present, Mr. Taggart, Miss Huston and Miss Robinson will remain at Cheung Chau, as they have their teacher with them, and can study the language as well there as on the field.

Dr. Robb writes that everything is quiet in the city, but the quiet does not cover the whole territory. They cannot hope to do anything outside of the city, and it remains to be seen what can be done there. The plan of the Mission is to call in all the workers who can leave home and make a systematic canvass of the city, having persons call at every home with an offer of gospels and an invitation to attend services. On the first Sabbath after their return there was a good attendance at public worship, and on the following Sabbath they intended to resume preaching in the Chapel. During the absence of the ministers the Chinese held services in the woman's school building, as it was more secluded and they felt safer there. But they think there will be no trouble now, if they go back to the chapel, though precaution will have to be taken to prevent possible attacks from robbers.

Dr. Ida Scott, Rev. E. C. Mitchell and Miss Jennie Dean have been granted a short furlough. None of them asked for it, and they had not been five years in China, but, as their strength was evidently failing, the Board felt it prudent to take advantage of the enforced retirement from the field to allow them leave of absence for fourteen months to visit their friends and rest. Dr. Wright and his family are also in America. Mrs. Wright had been ill for some time and was advised to return home where she could have the benefit of special medical treatment. In the judgment of Dr. Saunders of the Matilda Hospital in Hong Kong, she should spend two summers in the United States, if possible, and as soon as she has fully recovered, Dr. Wright will return to his post. Rev. Samuel Edgar, of Latakia, Syria, has also at his request been granted a summer holiday that he may accompany his wife home for the benefit of her health

and in the autumn he will return to his missionary activities. Rev. A. J. McFarland, too, who has been in this country for a few months, expects to resume his duties in Asia Minor before the winter.

MEDICAL DEPARTMENT.

Cheering reports have been received from the medical department, individual statements from Dr. Balph, of Latakia, and Dr. Peoples, of Mersina, and a joint statement from the medical staff at Tak Hing, China. At largely attended clinics, in hospitals and through professional visits to the homes of people, the truth has been brought into contact with thousands, many of whom might not otherwise have heard the gospel. Dr. Balph says that about one-third of his patients belong to the various Christian sects, while the remaining two-thirds are Moslems or Nusairia, and we are sure that neither he nor Miss Elsey, who has responsible charge of the nursing, has let slip the opportunity of pointing these lost men and women to Christ as the great Physician and the only Saviour. Dr. Peoples, impressed with the special value of hospital work, has been altering and repairing rooms to be used as a hospital in Mersina, and will need a trained nurse to assist him. Dr. Wright and his associates have extended their medical labors to Fung Chuen, a town twelve miles up the West River from Do Sing, which gives promise of being a fine center for evangelistic work. Not only are all the native helpers in Tak Hing hospital professing Christians, one of their number having recently been elected to the office of deacon, and worship conducted morning and evening, but for a time two women were employed, one to teach the patients in the women's ward daily, and the other, as she had the opportunity, to read the Bible and teach the doctrine. Detailed information will be found in the field

reports when published, and it will be seen that the practice of medicine is an important factor in the work of foreign evangelism.

EMPHATIC POINTS.

It only remains to emphasize certain points:

1. The statistics of our foreign missions show 438 communicants, 54 added during the year, a net increase of 25, and between 900 and 1,000 young people under daily Christian instruction.

2. The Board requires at once an ordained minister, a physician and a female teacher for Suadia; an ordained minister for Gunaimia; two male teachers, college graduates, one for the school in Larnaca, Cyprus, and another for the boys' school in Mersina; and a trained nurse for hospital work in Mersina. The physicians must be familiar with tropical diseases. The teachers must have taken courses in Bible study and in normal training.

3. The time of Drs. F. M. Foster and J. C. McFeeters has expired, and their places should be filled, and we recommend the enlargement of the Board by adding Rev. F. M. Wilson, Mr. R. J. Bole and Mr. S. R. Boggs to take the place of Revs. I. A. Blackwood, B.D., W. M. George and J. C. Slater, who have not been active members for some years.

4. The Board recommends the appointment of Rev. Wm. Robb, formerly missionary to China, to visit the churches as Field Secretary in place of Rev. R. A. Blair, who has been constrained to resign after three years of arduous and successful service.

5. The Board asks for \$20,000 for the

Levant Missions, and \$30,000 for the Mission to China, as the amount that the Church should aim to contribute, and the successful prosecution of the work in these fields demands increasing liberality. The Treasurer, who has been seriously ill, will not be present to explain the necessary expenditures, but his financial report, which has been handed to the Clerk of Synod, will indicate them.

6. In view of the great changes in China and the unprecedented situation that confronts the Church, the Board feels that immediate steps should be taken to increase the staff of missionaries and other gospel agencies in our part of that immense field, and that the offerings for evangelistic work should be vastly augmented in the near future, so that the larger program, so essential to meet the situation in the new republic, may be carried out.

7. From every department of the Missions there comes an appeal for prayer; and the whole Church should respond to this appeal. The eminent Dr. Hetherington once said somewhere that prayer, though not the efficient cause, may yet be the necessary preceding and connecting link in the sequence of spiritual things foreordained and forearranged in the eternal purpose of God. To neglect prayer for the Missions is to say in effect that we do not need the presence and power of the Holy Spirit, and thus delay the fulfillment of the great promises relating to the conversion of the nations and the willing enthronement of Christ in the world.

In the name of the Board,

R. M. SOMMERVILLE,

Cor. Sec'y.



I had never in all my life so great an inlet into the Word of God as now. Those Scriptures that I saw nothing in before are made in this place and state to shine upon me. Jesus Christ was never more real and apparent than now; here I have seen and felt Him indeed.—*Bunyan (while in prison)*.

MONOGRAPHS.

SUGGESTIVE FACTS.

Your readers are aware before now of our return to Tak Hing. It is six weeks to-day since our arrival. So far as we are personally concerned, I think I have never seen a more quiet time than it has been since our return. That the situation is not yet settled is evident from what has transpired at times since our return. There have been robberies, arrests and executions in the time since we have been back at Tak Hing. None of these things have given us any uneasiness about ourselves, since the robberies have been in the country fifteen miles or more, while the arrests and executions have served to alarm only the evildoers. Some innocent persons have been arrested, but so far as we have heard, those put to death were all worthy of death. And yet we cannot assure ourselves that there will be no further trouble in the new republic. I have spoken of local conditions only, and what we see would rather encourage the hope that progress in the establishment of law and order is being made. Disquieting reports reach us from other parts. To the west of us, in Kwong Sai Province, there has been mutiny on the part of some government troops. How serious it has been we cannot say. That it is something more than a passing outbreak is evident from the fact that the steamers running into that section are all laid up at Wu Chow, above us about forty-five miles. Rumors of trouble in the North have also reached us. And no less a personage than Dr. Sun Yat Sen made a public statement the other day in Canton that a counter revolution is being planned, he himself having seen the badges, banners and other parapher-

nal of the new revolting party. Such a statement coming from such a man would seem to indicate that the movement is really under way. If a counter-revolution should be precipitated on the country now, just when she is recovering a little from the first one, no one would presume to forecast the outcome. There is plenty of material for another revolution along other lines than those upon which the last revolution was waged. The Manchus have not yet given up hope, if one is to judge from the actions of their friends and supporters. That they will return to power seems quite unlikely to most students of the situation. But the public mind is so lacking in unity at the present time, that a split may occur along lines that most of us see but little of, and know but little about. Lack of coherence is one of the greatest dangers of the new republic to-day. The events of the last six months have served to bring out several suggestive facts in regard to China and the Chinese. One of these things is the influence of Christianity and Christians in the progress of the revolution. The gospel has been gradually leading people to believe that they have a right to be free. It has been stated on good authority that the work of the Christians, native and foreign, was what made possible the revolt from and overthrow of the Manchus. And it has been largely the influence and efforts of Christian officials and Christian people in general that has saved the revolution from drifting into anarchy.

Another suggestive fact that has been made plain is that the Chinese can fight when properly trained and equipped. "Chinese Gordon," the man who put down the Tai Ping rebellion, stated that

with the right kind of drilling and modern arms, the Chinese troops would hold their own against those of any other nation, man for man. He succeeded in quelling the revolvers in the Tai Ping rebellion only after he had drilled his own army after European methods, and so is qualified to speak of what it took trained troops to do, and also of what trained native troops were capable of doing. I remember of hearing Dr. Coleman, of Allegheny, speak of a man whose name I have forgotten, who had been in the naval school at Annapolis for some years, but who had been expelled before completing his course, and afterward became a soldier of fortune. This man was in command of one of the Chinese men-of-war in the war between China and Japan in 1894. He drilled his own crew after modern methods, and in the naval battle that took place in the China Sea, this officer's ship was the last to withdraw, and his crew fought until commanded to cease. Military officers of foreign countries who were present as eye-witnesses of the fighting done during the revolution, say that the properly drilled and armed troops displayed courage and skill that put them in the same class with troops of other lands. Nations that are now taking advantage of China's inability to protect her own rights, may at some future time have occasion to regret this unexpected efficiency of the Chinaman as a warrior.

Still another suggestive fact that recent events have brought to light, is that the Chinese have yet a great deal to learn about the true spirit of obedience to rightfully constituted authority. My sympathies have been with them entirely

in their struggle to overthrow the Manchu dynasty, for the Manchus were not only usurpers, but tyrants as well. The result of three hundred years of such rule is showing itself in the Chinese to-day in a form that leads one to wonder whether the present government will be able to establish itself firmly enough to enforce righteous laws. Under the Manchu reign the Chinese submitted only so far as they were compelled to do, and resisted or evaded just as far as possible. This sort of obedience has been so trained into them that they now feel that any government, however good, ought not to be obeyed any further than one must in order to not endanger his head. Being subject not only for wrath, but also for conscience sake, strikes the average Chinese as being a very strange doctrine. It requires no great insight to see how this spirit, so prevalent among the Chinese, serves to make the present unsettled state of the country a time of possible danger to her future welfare. One cannot but feel more or less of apprehension. And yet I am confident that whatever the immediate future may have for China, her final history will be a glorious one. I cannot believe that the Lord of nations, who has preserved her a nation for these thousands of years, and whose gospel has made its power so felt in the recent tremendous political upheaval, will allow her to lose her place among the nations of the world. I shall hope for a time when this land shall become Immanuel's land, and when the Land of Sinim shall be a land wherein the Lord shall delight to dwell.

J. K. ROBB.

Tak Hing Chau, May 2, 1912.



Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*

EDITORIAL NOTES.

The Foreign Mission Board would announce that, during the absence of Dr. S. A. S. Metheny, who has gone to Scotland for the summer, the financial work of the various Missions, of which he is Treasurer, will be carried on from his home address, 617 North Forty-third Street, Philadelphia, under the supervision of Mr. William G. Carson.



In May, OLIVE TREES received and passed on to Treasurer S. A. S. Metheny the following contributions for Foreign Missions: \$500 from Mr. Jasper M. Milligan, Billings, Okla., to be applied as follows:

| | |
|------------------------|------------|
| Syrian Mission | \$150 |
| Mission in China..... | 150 |
| Indian Mission | 100 |
| Southern Mission | 100—\$500; |

and \$12.50 from Sabbath school of Second Boston R. P. Congregation, first installment for 1912 of a \$50 pledge toward the support of a native teacher in Latakia, Syria.



Since last report, OLIVE TREES has received the following contributions for the Chinese Famine Relief Fund:

| | |
|--|---------|
| Almonte, Ontario (third contribution): | |
| Wm. Burns | \$6.00 |
| Wm. Burns, Jr..... | 6.00 |
| Norman Bowes | 6.00 |
| John Bowes | 4.00 |
| Lizzie Yondie | 2.00 |
| A Friend | 1.10 |
| Mrs. Shields | 1.00 |
| John Rose | 1.00 |
| Mrs. Robert McGregor..... | 1.00 |
| Mrs. Jane Waddell..... | 1.00 |
| | <hr/> |
| | \$29.10 |

Denison, Kansas:

Mr. J. L. Wright, Treasurer
(second contribution)\$9.50
Philadelphia, Pa.:

Woman's Missionary Society of
Second R. P. Church, Miss
Mary A. Sterrett, Treasurer..50.00
La Junta, Colo.:

Mrs. Melissa Dodds.....15.00
Another Family42.00
Sparta, Ill.:

Mr. and Mrs. Richard McAllister 6.00
Miss Ellen Wilson..... .50
Almonte, Ont.:

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 Mr. Wm. Thursby..... 1.50
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 Mr. McBurney, Treasurer..... 5.00



Dr. Lobenstine writes through the as-
 sistant secretary of the China Famine Re-
 lief Committee at Shanghai, May 9,
 1912:

"On behalf of the committee, I wish to
 express our appreciation of your efforts
 in raising this money. Will you kindly
 transmit our hearty thanks to the don-
 ors as far as may be possible. We have
 now 100,000 men engaged in work of
 reclamation under the direction of this
 committee. These, with their families
 and those receiving free relief, make a
 total of over half a million people who
 are being fed. Many miles of dykes and
 canals have been built, and in many dis-
 tricts the work will practically accom-
 plish the prevention of famine for many
 years to come."

Rev. S. Edgar recently suffered a fracture of the large bone of his leg from the
 kick of a horse. He is comfortable except for the confinement and is doing well.

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